THE RELIEF SOCIETY MAGAZINE

Vol. XI JUNE, 1924 No. 6

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Mrs. Blake's Home Hints

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TRUST

By Hazel S. Washburn of Kirtland, New Mexico

(These stanzas Received Honorable Mention in the Eliza Roxey Snow Prize Memorial Contest)

Dear Heart, the day is long,
Now you're away;
The Sun shines on, but still
My world is gray.
I miss your dear, kind face
And loving way.

So swift the summons came that called you on,
I scarcely realized that you were gone,
And I must bear the heavy load alone.

And yet, Dear Heart, I know
That God is just.
I know he called you home,
Because he must.
And I can only wait, and pray,
And trust.

THE

Relief Society Magazine

Vol. XI JUNE, 1924 No. 6

Relief Society Conference Minutes

Amy Brown Lyman, General Secretary

The annual conference of the Relief Society was held in Salt Lake City, April 2 and 3, 1924. The conference consisted of the following meetings: Session for general and stake officers; session for general and stake officers and ward presidents; stake presidents' meeting; and two general sessions for Relief Society workers and the public. The representation and attendance was the largest yet recorded at a general Relief Society conference: 17 members of the General Board were present; only one being absent, and that on account of sickness; 87 of the 90 stakes and 5 of the 7 United States missions were represented. There were in all 512 delegates: 71 stake presidents, 4 mission presidents and 1 acting president, 72 stake counselors, 45 stake secretary-treasurers and assistants, 190 special stake officers and board members, and 137 ward presidents. The attendance at the Assembly Hall was large at both sessions, reaching 2,800 in the afternoon.

The ushers from Granite stake gave able service in seating the people and in taking care of other necessary needs. Mrs. Lizzie Thomas Edward, general chorister, and Miss Edna Coray, general organist, assisted by the Relief Society Choir, furnished excellent music, consisting of both solo and choir numbers. The General Board entertained the stake officers, two from each stake, at the oratorio, "The Elijah," given by the Tabernacle Choir.

On Thursday evening the stake presidents joined together in giving a formal reception and banquet to the General Board at the Hotel Utah. This tribute of love and respect was greatly appreciated by the Board, and will be long and lovingly remembered by them.

OFFICERS' MEETINGS

Morning Session

At the opening meeting, President Clarissa S. Williams extended greetings and a hearty welcome, in which she expressed her love and appreciation to the stake workers upon whose shoulders rests the great duty of supervising the work in the various localities. She paid a tribute also to the devoted ward workers who bear the brunt of the detail work in the organization and give such willing service.

Presidents Memorials: President Williams reported that in accordance with the decision of the General Relief Society to establish, in addition to the President Emmeline B. Wells Memorial, memorials for the other past presidents, the General Board has taken final action and has arranged for these memorials, as follows:

For President Eliza Roxey Snow, the Eliza Roxey Snow Relief Society Prize Memorial Poem, for which $750 has been set aside, the interest only to be used as prizes. The memorial provides for two prizes—first and second—to be paid annually, to the winners of the first and second prizes in a poem contest to be conducted annually; the winning poems to be published each year in the January number of the *Relief Society Magazine*. The first prize consists of $20; the second prize of $10. These prizes were awarded for the first time in January of this year.

For President Bathsheba W. Smith, the Bathsheba W. Smith Relief Society Memorial Temple Grant, for which $750 has been set aside, the interest only to be used for temple work. The memorial provides for temple work for women, the amount to be given yearly to one of the temples, beginning with the first temple established and dedicated, the others to receive it in rotation. The names to be worked for are to be taken from the charity lists of the various temples. This memorial shall begin functioning in January, 1925;

For President Zina D. H. Young, the Zina D. H. Young Relief Society Memorial Nurse Loan Fund, for which $750 has been set aside, the interest only to be used for loans. This memorial provides for a loan for L. D. S. girls, who desire to enter training for nursing. Any applicant for this loan must show that the hospital or training school she wishes to enter is a reputable institution conforming to regular hospital standards, that she is able to meet all requirements of the school, and that she is able to present a certificate of character from her Relief Society ward president. The beneficiary must return the amount loaned to her within six months after the time of her graduation or after time of her discontinuing training, in which case no

interest shall be charged for the loan; however, for good and sufficient reasons, the time may be extended to one year, which will be the limit of the extension, but at the expiration of the first six months, interest shall be charged at the rate of 6%. The money for this loan fund will be available by January, 1925, and annually thereafter.

For President Emmeline B. Wells a loan fund for upper class women, known as the Emmeline B. Wells Relief Society Memorial Loan Fund, was established at the Brigham Young University in 1921.

Group Conventions: President Williams urged Relief Society stake presidents to make preparations for the group conventions and conferences as soon as the dates are set. Inasmuch as these official conventions and conferences are held only once a year, there should be a good representation, and careful preparation for the meetings, for which detailed programs will be sent from the General Board.

Visits of Stake Officers to Wards: A great effort has been made in the past few years to have the stake officers visit their wards rather frequently, but there is a possibility of carrying this too far. Wards should really not be visited too often. On the other hand it is a good plan for stake board members to go to their own ward organizations occasionally as ward members, in order to keep in closer touch with their own wards and with the work being done in these wards.

Wheat: While 80% of the wheat money has been deposited in the Bishop's Office, there are still some wards holding this fund locally. It is hoped that the whole fund will be centralized there in the very near future.

Bound Volumes: It was recommended by President Williams that every stake have a set of bound volumes of all numbers of the *Relief Society Magazine*.. It would be very commendable as well as convenient for each ward to have a set of magazines. The Ogden stake has made a record in this direction—every ward in Ogden stake has all back numbers of the *Relief Society Magazine*, including the *Bulletin*, bound and filed for reference.

VITAL STATISTICS AND MATERNITY WELFARE

By Dr. T. B. Beatty, State Health Commissioner of Utah

Dr. T. B. Beatty, in his discussion of "Vital Statistics," stated that prior to 1905 there was no provision in the State of Utah for the registration of births and deaths. In 1905 a model law was passed. This law has stood the test of time, and is now being adopted as a uniform law all over the United States. It provides that there shall be appointed in the state,

in every voting precinct, a local registrar whose duty it is to register births and deaths. The original certificate is sent to the State Board of Health, where it is filed and indexed in such a way that information may be furnished readily regarding any birth. The same is true of death registration. There are now filed in the vaults of the State Board of Health at the Capitol, the original certificates covering the births of 200,000 children who have been born since 1905; also the certificates covering the deaths of nearly all the people who have died since that year. Utah now has recognition in the Census Bureau as a registration state. When this recognition was granted in 1917, a representative of the Census Bureau who came to Utah found that the State Board of Health had the most complete record of birth certificates in the United States.

All states do not have provision for birth registration of babies, but do have provision for registration in the case of calves and pigs. In connection with this statement, Dr. Beatty told the story of a very important case which was brought up for settlement. The son of a wealthy man tried to cheat his own daughter of the estate which had been left to her. The settlement of the case hinged on establishing the birth of the daughter, and since there was no provision for birth registration in that state, no record had been made. Finally some one remembered that there was born on the farm of this man on the same day the child was born, a calf, and the calf was registered, and thus the child's birth was established.

Requests are constantly coming to the State Board of Health for copies of birth certificates, in order that passports may be secured. During the war it was pathetic to see the effort made to secure copies of birth certificates which did not exist. The value of birth registration is set forth in the following eleven reasons:

1. That the birth, date of birth, parentage and other *essential information for governmental and identification purposes* may be made a matter of official record.
2. That the *ages of school children* may be definitely known, making the proper enforcement of school laws possible.
3. That the *laws affecting child labor may be effective* and the children of the poor thereby protected.
4. That *labor may become safer* by the elimination of children under legal age from all hazardous occupations.
5. That the law-abiding *employers of youth may be protected.*
6. That prosecution dealing with "age of consent" may be settled by record and not by conjecture.
7. That litigation in *matters of inheritance* and settlement

of estates may be simplified by the definite knowledge of the ages of all persons concerned.

8. That the American-born *children of foreign-born parents* may have indisputable evidence of American birth which will protect them from *enforced military service* when visiting the mother country of the parents.

9. That *blindness may be prevented* by prompt medical attention to the infected eyes of the new-born.

10. That *infection and mortality among women may be prevented,* and that young babies may be saved by immediate attention by existing agencies for the relief of the poor.

11. That the *Bureau of Child Hygiene* may carry out its duties efficiently.

Registration of deaths is also an important factor in the promotion of the health program of the state. Health officials work blindly unless they know where people are dying and from what causes. Registration of deaths enables us to determine how many deaths occur from preventable causes. It is the melancholy duty of the state health commissioner to scan the death certificates, and note the number of persons that ought not to be dead. A year ago the commissioner might have reported that he could not give the names of the fifteen hundred people who would die in the state in the next year of preventable diseases, but the names are available now. Registration shows that typhoid fever and measles kill more children than scarlet fever and diptheria; that twenty-five percent of infants die before they are a month old; that twenty percent of the entire death rate is among children under one year of age. A more strict observance of quarantine regulations would aid materially in lowering the death rate among children from contagious diseases.

Utah has the highest birth rate in the United States, which is over thirty children to each thousand of the population. The birth rate of the United States, outside of Utah, does not exceed twenty-four. Where there is a high birth rate there is usually a high death rate also. This is not the case in Utah; on the contrary, the death rate here is one of the lowest in the United States. This is an evidence of the good care which the children within the state are receiving. Reasons for registration of deaths are given as follows:

1. That there may be available, *complete and accurate information* as to deaths of all human beings, with dates of death and causes of death, to the end that preventable causes of death may be eliminated and human lives lengthened.

2. That the various *public health agencies*—national, state and municipal—and the various private agencies for the preven-

tion of diseases may know the number of deaths that occur and thereby *may operate intelligently.*

3. That these agencies *may determine what part of our mortality is preventable* and when and where preventable deaths occur.

4. That pestilential and *epidemic diseases may be detected promptly.*

5. That we may *apply our remarkable scientific knowledge of disease prevention* intelligently at the time and in the place where such application is most needed.

6. That the *success or failure* of all measures attempted *in the prevention* of disease may be accurately determined.

7. That individual *cities and localities may learn their own health condition* by comparison with the conditions of other communities and determine thereby the wise course of public health activity.

8. That *home-seekers and immigrants may be guided* in the selection of safe and healthful homes by accurate information rather than by misstatements of interested persons.

9. That *life insurance companies may be enabled to engage intelligently in movements* to protect their policy holders from death and suffering due to preventable diseases and accidents.

10. That the *settlement of estates* and matters of inheritance, pensions, etc., may be definitely settled by official record of death instead of on the memory of interested witnesses.

Dr. Beatty made an earnest appeal for the cooperation of the people in the registration of vital statistics. He urged the delegates at the meeting to seek to interest the women of the Relief Society in this matter. Parents should know how important it is to have children's births registered, and should see that the doctor sends in the birth certificates.

The work of the Utah State Board of Health in the interest of maternity and child welfare was spoken of by Dr. Beatty. During the past twelve years, upon receipt of every birth certificate, a booklet of rules for the feeding and care of infants has been sent to every mother. The infant rate has been greatly reduced since 1910, but it can be further reduced. The correction of defects in children is a very important matter. Infected tonsils and adenoids, if uncorrected, lead to disease, and are a menace to the child's whole future life and efficiency. A Child Hygiene Bureau has been created, with one nurse on the staff, and with the aid of the government a traveling clinic secured. This clinic went throughout the state, with the idea of educating the people to the need of giving attention to the correction of defects. Then came the Sheppard-Towner law, enacted at the behest of the women of the country; and it is to

their credit that they thus served notice on men who think in terms of livestock and rivers and transportation measures, that the time had come when some money must be spent for the welfare of the babies of the country. The pro rate allotment from the government to the State of Utah is $8,000, which is matched by $8,000 appropriated by the state of Utah at the last legislature, largely through the efforts of Mrs. Amy Brown Lyman and others who worked hard to get this appropriation. In addition to this $16,000 provided by the government and the state, $5,000 is given outright by the government, making a total of $21,000. The Sheppard-Towner work was actively begun in Utah last August, and since that time fifty-five health clinics have been held, and many health centers established. More than two thousand children have been carefully examined at these clinics, and over eight thousand defects have been found in the children examined—defects which, if not corrected, would lead to permanent deformity and inefficiency and early death. The money which is available through the Sheppard-Towner act is for educational purposes and is not available for use in the local health centers.

Dr. Beatty stated that letters are sent monthly by the State Board of Health to expectant mothers, which aim to give the women the information they need. These letters are available for all expectant mothers in the state, and will be sent free of charge upon application to the State Board of Health. In order to be of the most possible benefit, requests for these letters should state the month of pregnancy of the woman to whom they are to be mailed, so that the expectant mother will receive the information she desires at the time when it will be most helpful to her.

Following Dr. Beatty's address, there was a discussion of maternity welfare work lead by President Williams. The following items were taken from reports by stake representatives who contributed to the discussion:

Mrs. Fanny C. Harper, president of the Juarez stake Relief Society, compared conditions in Mexico, with regard to maternity care, to those conditions which existed in the early days in Utah. In some localities doctors may be had, but in many communities the women are entirely dependent upon midwives. They are fortunate, however, in having a very efficient midwife. The Relief Society women in this stake have carried out the recommendations of the General Board with regard to the establishment of maternity bundles in the various wards, which are a great benefit to the women there.

Mrs. Bessie G. Hale, president of Boise stake, reported that the Relief Society women in Idaho are cooperating with the state health officials as much as possible. The work of the Child Hygiene Bureau of this state is carried on chiefly in the outlying communities of the state.

Mrs. Lily B. Gledhill, president of the Sevier stake, told of the health center at Richfield, which is well equipped and maintained by five wards. This center is open on the second Thursday of every month. The stake presidency have given the Relief Society a room in the tithing building, where the clinics are held. The doctors of the community gladly take turns in being in attendance at the clinics and in examining the mothers and children. The women's clubs, Red Cross, Relief Society, and other agencies, work together to finance the center.

In the Cottonwood stake a clinic was established a year before the administration of the Sheppard-Towner act was begun, and this clinic was one of the first to cooperate with the State Board of Health. It has been financed entirely by the Relief Society of the stake. The clinic is held weekly every Thursday, from ten to twelve in the morning, and one or two graduate nurses are in attendance.

Mrs. Evelyn Lyman, president of the Union stake, reported that all the wards of the stake are following the recommendations of the General Board with regard to establishing maternity chests, and in addition to this work, it is planned now to build a maternity hospital, which it is hoped will be finished by fall. The stake presidency are assisting the Relief Society in this movement; they have helped to secure the land for the building, and will ask for a donation from each family in the stake. A great deal of interest has been aroused in this proposed maternity hospital, with the result that the Relief Society has the co-operation of the doctors, nurses and business men, who feel that the hospital will be a great benefit to the people in Oregon. Some of the doctors have stated that when the hospital is in operation, they will be glad to give their services gratis to any who are unable to pay for care, upon the recommendation of the Relief Society. It is planned to have a clinic included in the hospital.

President Williams commended the Union stake Relief Society for this worthy undertaking, and expressed the hope that other stakes would follow suit to the extent at least of establishing one or two or three maternity beds in the various communities.

Beginnings in maternity welfare work in the Northwestern

States mission were reported by Mrs. Marie Young, president of the Relief Societies of this mission. The Sheppard-Towner act has been functioning in Oregon for the past year and a half. The State Board of Health mails a monthly letter to expectant mothers. When birth certificates are sent to the Board of Health, each mother receives a certificate and a letter, and thereafter a letter is sent monthly for two years, containing information with regard to the care of the baby.

Mrs. Myrtle B. Shurtliff, president of the Liberty stake, spoke of the necessity of establishing a maternity cottage in the city. The need in Salt Lake City is not for institutions where mothers may receive proper care during confinement, but for institutions where mothers may receive proper care at more reasonable rates than those prevailing here at the present time. The dependent people of the city may receive care at the County Hospital; the wealthy people can afford the care provided at the local hospitals; but there are many middle class people who are unable to afford proper maternity care at the present rates. It has been found that the average cost of proper maternity care is $200, which is more than the average person can afford. She spoke of a plan which has been operating successfully in California, at the Maternity Cottage, where maternity cases are cared for twelve days at a cost of approximately $29, plus the fees of the doctor. The Liberty stake is now planning for a loan chest.

Mrs. Rachel Grant Taylor, president of the Relief Societies of the Northern States mission, won the applause from the Relief Society women assembled when she made a plea for instructions in mothercraft to be given to young girls, in connection with maternity welfare work. Girls should not only know how to cook and sew, and something of algebra and history, but they should also have some knowledge of the wonderful mission of creation which has been entrusted to them. Mrs. Taylor spoke of the classes which she formerly conducted at the L. D. S. University, where girls were instructed in mothercraft, and where, in addition, the girls were taught to make layettes in the sewing classes of the school. They took much more interest in making these baby clothes than in making clothing for themselves.

LEADERSHIP IN THE STAKE

Counselor Jennie B. Knight

Mrs. Jennie B. Knight began her discussion of "Leadership in the Stake" by saying, "A leader in any community is one who has intelligent understanding of the work that is to be

done, and is loyal and persistent in carrying out this work. A leader in Relief Society work must carry out the policies of the organization, and have vision of the work that is before her. Broad fields of vision will be opened during the sessions of the Relief Society conference, which will be a guide to our future work. Those among us who catch the vision and are able to make it practical in our work, will be the successful leaders."

One of the first requirements for a Relief Society leader is to have within her heart a testimony of the gospel, and a feeling that she has been called to her position through the Spirit of the Lord directing those who are in authority. Relief Society leaders, in their various callings, are representatives of the Lord, representatives of the stake priesthood president, representatives of the stake Relief Society president, and stand as proxies for the General Board in carrying the instructions of the board in all the communities where branches of the organization exist. Mrs. Knight asked her hearers to study the gospel and live the gospel in order that they might teach it more effectively. "If we have these three qualifications: that we know the gospel, teach the gospel, and live the gospel, then we are truly leaders."

Mrs. Knight urged the stake leaders to be observant of the activities of other stakes, and to take advantage of the reports and suggestions which are offered through the columns of the *Magazine* in the "Notes From the Field" department. Stake leaders should be receptive to all good and progressive ideas in order that they may be able to better conditions in their stakes. They should read magazines and text books relative to the lessons which are outlined, and relative to the various phases of Relief Society work. Stake leaders should know not only the details of stake work, but of ward work as well. They should know whether the charity work is being looked after in the most efficient manner, whether the literary work is being received as it should be whether the work and business meetings are being conducted in a satisfactory way, and whether the teachers' work is proving beneficial, both to the teachers and to those whom they visit.

The speaker emphasized the importance of careful planning for Relief Society meetings, conferences, and conventions. Regular stake board meetings should be held, in order that activities of the stake may be well planned, and in order that instructions from the General Board may be made known as soon as possible after their receipt, and arrangements made for carrying out the instructions in the various wards of the stake. The preparation for group conventions should receive serious consideration. Upon receiving notification of the date and program of the meetings of the convention, the Relief Society stake president should first consult her stake president, and acquaint him with the plan for

the meetings, and then make arrangements for the rooms for the use of the Relief Society. Then the details of the arrangements should be very carefully worked out, so that when the women arrive at the convention, their time will not be wasted by having to go considerable distance for their department work, or by having to wait while chairs are brought in from other rooms.

Mrs. Knight stressed the importance of Relief Society stake officers cooperating with the stake presidency, and ward officers cooperating with the bishops, which will insure the help and support of the priesthood authorities in the plans and activities of the organization.

Afternoon Session

ANNUAL REPORT PRESENTED

The annual report was presented by the general secretary, Mrs. Amy Brown Lyman, and the comparisons with reports of other years showed growth and development in all departments of the Relief Society. This report is published in full in the May issue of the *Magazine.* Mrs. Lyman expressed appreciation for the splendid and efficient work done by the stake secretaries in compiling and forwarding the stake reports, many of which were perfectly compiled.

The major part of the time of the afternoon session was devoted to a consideration of "Educational Work in the Relief Society." Topics under this subject were treated by members of the General Board in the order in which they follow.

THE STAKE CLASS SUPERVISOR

Mrs. Jeannette A. Hyde, Member of General Board

First of all, a supervisor should have the spirit of her work. Secondly, she should have time for her work, and should be willing to make the necessary preparation for it. Stake supervisors, whether class supervisors or activity supervisors, should consult often with the Relief Society stake president. By consultation needless confusion and misunderstanding is prevented. That which a supervisor might feel would be worthy of special mention, might not be the thing that the president would emphasize. Therefore, free consultation with the president concerning the work which has been given for supervision will prevent misunderstandings.

It is the duty of the stake class supervisor to be well prepared with her lessons. In most stakes there is a supervisor for each course of study and there is therefore no reason for unpreparedness. The supervisor can be of great help to ward class leaders

by giving the lessons in union meetings, by furnishing apt and interesting references, and by visiting the ward classes as a means of checking up the work and surveying the special needs in each ward class. A great satisfaction in the Relief Society class work is the knowledge that in every branch in the Church, on a given day, the same lesson is being given. This is a great inspiration to every one concerned. Uniform study, unified effort in activities, and a spirit of love, make for progress and development.

The General Board has asked that in the wards a few minutes' time of the work and business meeting be used for a discussion of the teachers' topic, and it would be a good plan for stake workers to see if this is being carried out.

THE WARD CLASS LEADER

Counselor Louise Y. Robison

In our great organization there are many offices and positions that need specialized workers. We have been too apt in the past to ask people whom we knew were dependable and faithful to fill offices regardless of their other qualifications, and oftentimes these people have not been the ones who would make those offices the strongest. In our work in the Relief Society it is necessary to have the president, counselors, secretary, and other officers, and class leaders, and necessary that all should have the same spirit, but there should be and is a diversity of gifts among them, and there are diversified needs in the work. One of the most important workers in the organization is the class leader, who should be a person having special qualifications.

All ward presidents realize that they need class leaders to begin work in the fall of the year, but if they have not given this matter any thought and attention prior to this time, they will be at a loss to secure the right kind of women to act in this capacity. Officers should be alert and keep their eyes open for good material. They will often discover college girls and school teachers who have not become affiliated with any organization, but who would make very capable class leaders in the organization, if they were invited to take up the work.

There are several qualifications for the ideal class leader. First would be her spirituality, which is fundamental; secondly, her dependability, for if a class leader is not dependable, if she is not prepared or is often absent, how can the officers enthusiastically urge good attendance; thirdly, a teacher should know her subject; fourthly, a class teacher should have a sympathetic understanding of the people with whom she is working, and adapt the lesson to the class, by modifying or simplifying the lesson where necessary.

I think the class leader can lead her group very much as the captain in the army leads the men. They must be close enough to him to hear what he says, and to know his motives and desires. If the leader should be so far in advance of the men that they could not hear his commands, they would become confused, and I think that is the case in many of our groups. If some one were to talk to me on some scientific subject of which I know nothing, I should probably be thinking of how I could make over one of the children's dresses, or paper a room, because I would not know what he was talking about. I remember at a ward conference one day, a sister past middle age, evidently not a college woman, gave me help and inspiration because she made the Scriptures a part of me, and made me want to respond to the lesson that she gave on the Scriptures. Her sympathetic appreciation of her audience was her strong point. So that a class leader must have a knowledge of the gospel, and she must have dependability; but these are not enough. She must have the facts of the lesson, but that is not sufficient. She must have enough tact to convert the lesson into a personal message to each woman.

On the other hand, class teachers, after they have prepared their lessons, which often takes hours of research and study, are entitled to some consideration from the officers and from the class. If the president allows any kind of program or announcements or plans for bazaars, etc., to encroach on the allotted time of the teacher, who has made such extensive preparation, the teacher will become discouraged. I recently attended a meeting where they were planning for a ward bazaar. The class leader had come fully prepared with the lesson, and when the committee work was finished, which should have been done in separate committee meetings, this class leader had ten minutes to present the lesson. Also the class leaders would be greatly encouraged if all officers and members would always come prepared. The annual report shows that many of the officers are not subscribers to the *Magazine*. This probably accounts for the condition in some of the wards where the officers apparently know nothing of the lesson, and contribute nothing to the recitation. When one has work to do, tools are necessary. Certainly the *Magazine,* with its lessons, is the important tool for the officers and members of the Relief Society.

OBJECT AND PREVIEW OF LESSONS

Theology

Mrs. Lotta P. Baxter, Member of General Board

I am sure you will all be delighted to know that from now until the close of the year we shall study the marvelous parables

of the Savior. Isaiah prophesied that there would come a time when the gospel would be taught in parables, and our Lord and Master was the one who fulfilled that prophecy. Isaiah prophesied and said, "People will hear and in no wise will they understand. They will see but in no wise will they perceive." Jesus quoted this when he started his ministry, and he turned to his disciples and said, "Blessed are your eyes, for they see; and your ears, for they hear; for verily I say unto you, that many prophets and righteous men have desired to see these things which ye see, and have not seen them; and to hear these things which ye hear, and have not heard them."

Jesus of Nazareth was the greatest teacher who ever lived, and consequently the greatest psychologist, and he knew the value of teaching people by story, rather than by giving them the plain facts of the gospel, which they were too simple, and too child-like and too set in their ways, to understand. A greater lesson may be taught to the average person by story than by giving plain, cold facts; so all through the ministry of Christ the parable was a favorite means of teaching. The Savior used for illustrations the common things that he saw around him, to teach the greatest lessons that have ever been taught; and although two thousand years have passed, the parables are just as fascinating as they were when he presented them. He used the seed and the sower and the fields; and to convince the women of the wonder of the gospel, he took the leaven or the yeast that they put into their bread to teach them the worth of the spirit of the gospel. How wonderful it is for us to have these lessons, and how rich will be our knowledge if, at the close of the year, we have understood and memorized all of these marvelous parables, for there is nothing more beautiful, either in Scripture or in literature, than the parables of our Lord. Our grandparents' only reading material was the Bible, and they faithfully read it to their children; but today, with the great amount of reading matter, books, magazines, newspapers, etc., we have grown away from Scripture reading, and for this reason we should doubly appreciate these lessons. To show you how necessary it is for the human soul to have this food, I will tell you that the body calls for a possible three meals a day for sustenance and growth. No matter how pressed we are for time, no matter how short we are of material, we supply these three meals a day, usually, and satisfy thoroughly the longings of the physical body for food. The spiritual in us calls for nourishment just the same as the physical body. But it is a more delicate, more subtle call, and sometimes we overlook it and pass it by. This spiritual body is the something that will sustain us when we no longer have need for temporal food. A foundation of faith, builded and strengthened by a study of our lessons will prove to be our best investment and

our best possession in our old age. I am reminded of the worth of this spiritual food by a stanza in one of our hymns:

"I spied Him where a fountain burst
Clear from the rock; His strength was gone,
The heedless water mocked His thirst,
He heard it, saw it hurrying on.

"I ran and raised the suff'rer up;
Thrice from the stream he drained my cup,
Dipped and returned it running o'er;
I drank and never thirsted more."

A good theological teacher will not try to give all there is in a lesson. Lessons are to stimulate and incite interest, so that the class members will go home and look up not only the many beautiful things in the Scriptures that were given, but also those passages which were not given. The lesson should arouse an enthusiasm that will stimulate Scripture reading.

I would like you to remember this distinctly, that the final and great aim of the theological lessons is to inspire every member with a desire to bear her testimony, and sufficient time must be allowed for this. We would not think of trying to direct or to say how one shall bear testimony, but we do feel that we can be educated a great deal along this line. We should discourage as much as possible minute details of sacred things in the home, especially of sickbed and deathbed scenes. These are not necessary to a testimony. All we need to do is to have the Spirit of God, and be able to say as Job said, "I know that my Redeemer liveth, and that I shall stand with him in the last day,"—two verses, but that is all that is necessary. I would like to bear my testimony to the divinity of this glorious gospel and for the privilege of working in it, and I wish to thank my heavenly Father for his goodness to me and mine, and I ask it for you all, in the name of Jesus Christ, my Redeemer and my King. Amen.

Literature

Mrs. Rosannah C. Irvine, Member of General Board

In making the declaration of our faith, the Prophet Joseph Smith said, "We follow the admonition of Paul—We believe all things, we hope all things, we have endured many things, and hope to be able to endure all things. If there is anything virtuous, lovely, or of good report, or praiseworthy, we seek after these things." This was so important in the mind of Paul and our own dear prophet, that it was incorporated in our Articles of Faith, and it is quite as necessary in its way as the first principles of the gospel. We carry them with us always, but it is

quite necessary that we accept the good and the beautiful and the praiseworthy and the virtuous, wherever we find it in life.

In keeping with this idea of progression and eternal advancement, our Church has always made an effort to live up to these things; and our General Board, a few years ago, inaugurated a course of study in literature by which every woman in our Church, no matter how restricted her advantages, no matter how remote her environment, can have at least a smattering of what our boys and girls are getting in college. If it were possible to entertain in our communities, at our firesides, any of the great men and women of whom we read and hear—Abraham Lincoln, Washington, Nightingale, Joan of Arc, or any of the great writers of the day, is there a woman present who would neglect the opportunity of having that man or woman at her fireside to talk with them and to have them open the vision of travel, or history, or philosophy or kindly thought? There is not a woman in the world, I think, who would neglect that opportunity of entertaining such visitors. For the past months we have had just such visitors in our midst. We have had the beloved Longfellow for two months in our homes and classes. We have had Whittier, and we are going to have others during the year. Mothers lie awake nights planning ways and means to send children to college. If refinement and culture and education are necessary to the younger generation, they are just as necessary to us. The few years' difference in our ages makes very little difference to us in the vast ages of time and eternity, and our children are proud of us in our effort to gain a knowledge of what they are studying.

Literature is something true and real, and a beautiful way to gain knowledge of things going on in the world. The literature we are studying is old, old thought clothed in beautiful language.

I have been surprised in visiting the stakes to observe the interest being taken in studying literature. For the rest of the year we will study the lives and works of many writers, and I envy those of you who are meeting for the first time Dr. Holmes, James Russell Lowell, Nathaniel Hawthorne, and the three women writers, Alice and Phebe Cary, and Emily Dickinson. I commend to you the saying of our prophet, and of St. Paul, "If there is anything virtuous, lovely, or of good report, or praiseworthy, we seek after these things."

Social Service

Mrs. Cora L. Bennion, Member of General Board

In our social service department, during the past two years, the women of the Relief Societies have been studying the home,

home leadership, and the relationship between husband and wife, and the relationship between parent and child. Four years ago, during 1920-21, they studied the community. During the present year, it is planned to study the family in relation to society. The object of this course is to learn the needs of normal family life, how best to meet these needs, and to learn how to overcome some of the social evils that interfere with normal living. It is earnestly hoped that every member of this great organization will avail herself of the opportunity of studying this most interesting and vital subject. Social work can be carried on only by one who understands and loves mankind. Before one can promote social welfare, he must learn how to understand human nature, and how to help intelligently those in distress. Our lessons of 1924 will enable us to do this.

Relief Society workers should know how to devise ways and means to enable families to live normal, full lives. This may be done by co-operating with the public schools, health agencies, with industrial concerns, with recreation committees, and by furnishing opportunity for vocational training of the youth, in order that they may be of the greatest service to the community. The social worker should make a careful study of every family in need of any kind of assistance, find out the cause of the trouble, and by what means such causes may be removed. Material assistance for the time being may be necessary. In such cases it should be given promptly, but the aim should always be to give such constructive help that the people may become self-supporting. There are problems of juvenile delinquency, misunderstanding, neighborhood quarrels, and numerous other difficulties that have to be met. The Relief Society worker's mission is primarily spiritual, to help bring about better social and spiritual conditions. It may frequently happen, however, that rich families may be in as great need of Relief Society work as poor families. They need especially to learn the truth of the doctrine that it is more blessed to give than to receive. If well-to-do families who are indifferent to religion can be induced to give of their time and means for the good of their fellows, that which they give will redound to their own good. Absence of a religious spirit, and a selfish pursuit of pleasure is responsible for the high rate of divorce and the high rate of juvenile delinquency. Character is developed through service, and the best service is developed through identification with organizations which have at heart the betterment of man. The main thought underlying all social welfare work is to utilize all resources at our command to make our services just as intelligent and effective as possible.

HOW TO ANALYZE AND PREPARE LESSONS

THEOLOGY

Mrs. Julia A. Child, Member of General Board

The first essential in preparing and presenting a lesson is to select the objective or aim of that lesson. In the May lesson, three parables given by our Savior have been selected to teach certain specific lessons. The first of these parables is the parable of the leaven. "The kingdom of heaven is likened unto leaven which a woman took, and hid in three measures of meal, till the whole was leavened." Clearly, the purpose of giving this parable is to show the far-reaching influence of a great truth or principle. We all know the power of a right idea. We know when an idea is implanted in the mind of a child, or youth, or older person, that if that idea is deeply enough planted, it will go on and on and will not die, but will act as the leaven in the meal. If firmly rooted, good ideas and good-will go on until the whole world is leavened.

The next parable is the parable of the hidden treasure. It says, "Again, the kingdom of heaven is like unto a treasure hid in a field; the which, when a man hath found, he hideth, and for joy thereof goeth and selleth all that he hath, and buyeth that field." This parable teaches us the value of the Kingdom of God. In it our attention is called to the relative value of ideals. Always through life we are confronted with the necessity of evaluating things, choosing that which seems the most desirable to have, whether it is good health or some other desirable thing. We are always confronted with the necessity of choosing that which we would have. Men must believe before they will act. They must be devoted to their ideals before they will live for them or labor for them. They must have a vision of what they hope to realize before they will make sacrifices to obtain that thing. In this parable of the hidden treasure the finding of the treasure was a source of joy to this person. But the appreciation of the value of that treasure awakened in him a desire to possess that treasure, even at the cost of all other possessions. The appreciation of this desire would not have been possible if the finder had been lacking a vision within him of the value of the treasure. For example, take the converts to our Church. After they have been thoroughly converted to the gospel, they will give up all they have previously possessed, if necessary, for the blessings of the kingdom of heaven; they will set aside all their old customs, if necessary, for the testimony of the gospel. When our young men and women are called upon missions, fathers and mothers do not count the cost in dollars and cents when they think of the experience this mission will give to the boy or girl,

Brothers and sisters sacrifice willingly to help carry the gospel message. This is a joyful sacrifice, for each one who helps feels that he has a part in the building up of the kingdom of heaven, and service in the kingdom makes him a part of the kingdom, and service in this kingdom is not too great a price for a blessing in the kingdom.

The third parable is the parable of the Pearl of Great Price. "Again, the kingdom of heaven is like unto a merchantman seeking goodly pearls; who, when he has found one pearl of great price, went and sold all that he had, and bought it." The Savior was an excellent teacher; he chose familiar things with which to illustrate his parables. He chose the subject of pearls in this parable, because that subject was close to the experiences of the people with whom he was talking. In that country the people invested most of their goods in jewels. In that country there were often revolutions and invasions, and people had often to gather up their possessions and rush from the country, and if their wealth was invested in jewels they could carry them more easily than anything else. The pearl was one of the most precious jewels they had. For that reason the Savior uses it to show the value of the kingdom of heaven. The purpose of the Savior in giving this parable was to show that a knowledge and appreciation of the kingdom of heaven with its privileges and blessings would lead one to place all other values in a lower plane, and any person seeking happiness and desiring to obtain eternal life would sacrifice all else for it.

Literature

Mrs. Annie Wells Cannon, Member of General Board

To me poetry is a beautiful expression of the human soul, and I think it is a splendid thing, sometimes, to soar to the heights out of the sordid and everyday things of life, through the medium of imagery.

If I were giving this lesson in a ward Relief Society, I should not give it all myself; I should only try to lead out and ask the members to do the work, to read the poems, and to tell the story.

We are told by Olive Schriner that greatness is to take the common things of life and to talk nobly about them. Poets take the common things of life and show us the beauty therein. The poet Burns, and nearly all other poets have that gift, Lowell shows us that beautiful quality in his poem, *To the Dandelion.*

James Russell Lowell was one of the most versatile of our American authors. He was not only a poet but a critic, an orator, a scholar, a satirist, and a humorist; however, he was, I think, greatest as a poet. In our past lessons we have learned that James

Russell Lowell was one of the wonderful group of New England literary men, who established literary standards in America; that he was contemporary with Longfellow, Emerson, Whittier, Holmes; that his daily walks were along the elm-shaded paths and through the halls of Harvard University. In the present lesson, two very beautiful pictures stand out in relief, so that an artist might paint in color without a model. The first picture that presents itself is the picture of George Washington when he took command of the American army on July 3, 1775, under the old elm tree. Within the year that is past, the Washington Elm, cherished very tenderly for years, has given way, making it necessary to pull it down and dig up the roots. On the one hundredth anniversary of Washington's taking command of the army, Lowell's poem, *Under the Old Elm,* was read:

> Musing beneath the legendary tree,
> The years between furl off; I seem to see
> The sun-flecks, shaken the stirred foliage through
> Dapple with gold his sober buff and blue
> And weave prophetic aureoles round the head
> That shines our beacon now nor darkens with the dead.
> O man of silent mood,
> A stranger among strangers then,
> How art thou since renowned the Great, the Good,
> Familiar as the day in all the homes of men!
> The winged years, that winnow praise and blame,
> Blow many names out: they but fan to flame
> The self-renewing splendors of thy fame.

Do you see the picture? Can you not go back to 1775 and see that great majestic figure of George Washington, under the spreading boughs of the elm tree, with the sunshine gleaming through its leaves and scattered in flecks on the buff and blue uniform, where he stands with his cocked hat and his sword at his side, taking command of the American army? The writer of the lesson on the first page tells us of the visit that she made herself to the home of Lowell and she describes that home. Any one at all familiar with New England knows that the topography of the country is mainly wooded hills and running brooks. If you have read mother's poetry, you can almost smell the hemlock and the spruce and pine of old New England, and here, shaded by these wonderful elm trees and the beautiful fir trees, stands the ancestral home of the Lowell family. How fortunate that he was born, lived and died in that ancestral home. A square house, three stories high, with three windows across the front of the third and second stories, and in the front of the first story, there is a beautiful arched door between the windows. The house is painted buff with white trimmings—a frame house. And from the studio window it is possible to look out and to see Mt. Auburn, that little historic cemetery where so many of America's great are

buried, where Longfellow lies, where Lowell himself now lies, where Edwin Booth is buried, and other great American people. Mt. Auburn has become noted in American history. On a snowy day, when the snow had been falling all night, Lowell was looking from his study window at Mt. Auburn, and he was inspired to write these words as he thought of a little mound, the grave of his own little daughter, Blanche, in Mt. Auburn:

The snow had begun in the gloaming
And busily all the night
Had been heaping field and highway
With a silence deep and white.

(See March *Magazine* for entire poem)

Social Service

Mrs. Amy W. Evans, Member of General Board

In preparing and analyzing this lesson on social service, the first step is to state that the aim of the lesson is obtained by getting a view of it as a whole. The next step is a consideration of the points of the lesson to be emphasized, usually four or five. In order to get these points each paragraph is studied by itself. I selected five points in the lesson which I think are of vital importance to all members of this organization who have the great responsibility of assisting human beings, human beings with problems that they themselves are unable to solve unaided.

The first paragraph calls for a discussion of the causes which force people to turn with hope and trust to the bishop, to the Relief Society, or to some other agency for help. What are these causes? I am sure if we had time for you to answer that you would say, sickness, unemployment, insufficient income, ill health, or perhaps some behavior problem among the members of the family. When any one of these problems becomes acute and cannot be handled alone, then the individual calls for help. The next paragraph emphasizes that the person who gives help and assistance has a responsibility toward those she is helping. What is this responsibility? It is that the advice be sound and the assistance helpful. I would take the time at this point in the lesson to discuss the term, helpful assistance. It means a great deal. It means that an individual or a group must be made stronger—never weaker; that their strength should be ministered to rather than their weakness. This is a great point in the lesson. It would be difficult to overestimate it. Helpful assistance means opportunities for health, for education, for spiritual growth, and the inspiration to better living. It is no exaggeration to call this work great. Its results in the words of Tennyson, "roll from soul to soul and grow forever and forever."

In reading the next three paragraphs I find this question, and its answer, "What must the relief worker do to insure sound advice and helpful assistance to those with social problems?" After looking after the emergency with material relief, she must get an understanding of the problem as a whole. This requires a study of the individuals concerned and the getting of concrete facts, also the correct interpretation of these facts. The example given in the paragraphs just mentioned is that of a man, the head of a family, out of employment. What does that social problem involve and how shall we best solve it? These are questions. He must have a permanent job, if possible, one that he is capable of holding. There are some facts that the relief worker must know before this can be done. She must know the work history of the man, whether he works at a seasonable trade, whether he is an industrial misfit and perhaps has been struggling for years with a job for which he is not fitted. The fact that the man is out of a job may be only a symptom of a more serious difficulty. It is important that his likings and his aptitudes be known. These facts and many others may be known by talking with him, by getting his family's opinion, and by consulting with former fellow workers and employers. It is sometimes found that the man is not the only one involved, but that his wife and children are included. If the man has been out of employment for a long time, they may have been seriously affected. Are the children properly nourished? What is the condition of their health? Do they need the care of a physician or a dentist? Are their educational opportunities being curtailed? Is their spiritual welfare being looked after? Do they have the necessary clothes to go to Sunday School? As you know, the five elements of normal life are health, education, employment or income, recreation, and spiritual welfare. The social worker should know the school records of the children and the attainments of the different members of the family; she should know their capabilities and ambitions, in fact, a real sympathetic understanding of the problem as a whole. She must know the income and whether it can be increased by the family, or supplemented by others in order that the family can live a fairly normal life. After getting all these important facts and all others that are valuable, after getting an understanding of the individuals and the conditions surrounding them, and after studying the social problems from all angles, then the social worker is in a position to give the best advice and most helpful assistance.

The next point in the lesson is, What does it take to study a social problem thoroughly and get down to the bottom of the difficulty? The answer is, time. It cannot be accomplished in one visit. It requires hours of patient service. It takes some-

thing else. The lesson says it takes a deep understanding of human interest, or in other words, the spirit of the gospel of Jesus Christ, which is the spirit of love,—love of God and love of humanity. The last point in the lesson is that the relief worker must keep sacred the confidences of the individuals whom she is trying to help. They must be able to trust her completely, and to feel that she is indeed a true and sincere friend. If she cannot get their confidence, she is unable to help them to the fullest extent to solve their problem. They must trust her and must feel that she is sincere.

In summing up the points of this lesson, I would say that the aim is to show what is required of a relief worker in studying a social problem; that the helper has a responsibility in making her advice sound and her assistance helpful; that this requires a study of the whole problem and the possession of all valuable facts, and a knowledge of all the conditions affecting the problem; that this takes time and the spirit of the gospel. You cannot help others if you do not love them. If you are not deeply interested in them, your help will be of no avail. You cannot help people with an air that you are above them, that you are another sort of human being altogether. You must have that love for them and that sympathy and human desire to be able to help them. The last point is that the worker must keep sacred the confidences of those she would help, if she would be successful in studying their social problems.

VISITING TEACHERS' TOPIC

Miss Sarah M. McLelland, Member of General Board

At our last conference President Williams requested that hereafter every stake instruct the teachers to discuss the teachers' topics in the homes of the people they visit. It has also been suggested as an aid to the teachers that a few moments be set aside at the beginning of each work and business meeting for a discussion of these topics. In some stakes teachers attend union meetings where the topic is discussed, but in other stakes there is not this opportunity. Teachers should be instructed and prepared to take notes when the topic is discussed.

Much of the success of our organization depends upon the Relief Society teachers. They are called the inspiration of the society and to be this inspiration they should make their messages important. Just how to present a topic successfully is a problem. We have, as teachers, the mothers of large families with many duties, we have young mothers just starting to solve the problems of life, and we have the convert who is willing to give a portion of her time to the work but feels new in the task. A

helpful contribution in the discussion of the topic is often made by the families visited. This is commendable. Teachers and hostess should both be familiar with the teachers' topic and if teachers do not lead out in the discussion, the hostess should do so. I would suggest that the teacher take her *magazine* with her and read aloud the topic. This will help to open up the discussion. The standard of teaching must be high if we progress in this line of endeavor, and prayerful preparation will result in better service. The teacher who is not converted to her work or who feels that she is not successful should not become discouraged, for the spirit of the calling comes often after one has put forth effort. She should also pray for power equal to her task.

When teachers are inclined to lose heart and courage, they should bear in mind that any one who does her work in such a spirit as to reflect honor upon her work and upon herself, cannot possibly be counted as a failure. Singleness of purpose, devotion to duty, and unremitting toil mark the road to success. The failure in life is usually the one who was not prepared to do the things he had tried to do. Any service that does not require self sacrifice is of little benefit. In serving our God some of us give part-time service while drawing full-time pay. We care for the office—not for the work.

"He who serves his brother best,
Gets nearer God than all the rest."

Teachers should appreciate the privilege of working as instructors under the direction of a prophet of the true and living God, who has said we can not be saved in ignorance, and should feel that this work is one of the greatest privileges the organization gives to its members. An example of appreciating the opportunity of teaching is shown in the following incident: A district teacher told me recently that her husband wanted her to give up teaching. He said she was over-burdened (being the mother of nine children). Her answer was this question: "Would you take the great joy which is my opportunity for public service, out of my life?"

A careful study of the teachers' topics is absolutely necessary; so also is a careful study of the families to be visited in order to know best how to appeal to them.

Teachers visit homes of those who welcome them; also those who are indifferent. It requires both experiences to develop us—everything has its opposite. We are overjoyed when we are well received, and when our message is rejected, we are temporarily discouraged, but we put forth greater effort in order to succeed.

Teaching is not a minor calling; it is a holy calling. The Bible teaches that "the eye cannot say unto the hand, I have no need of thee, nor again the head to the feet, I have no need of

you." All activities have a place in this great organization. In my experience as a teacher in the mission field, I found the Lord to be a good paymaster, not in gold and silver but in the satisfaction that comes to us only when we have done our duty.

RELIEF SOCIETY NURSE AIDS' CLASS

Mrs. Emma A. Empey, Member of General Board

The General Board regrets very much that it is necessary to announce that the Relief Society course for nurse aids at the L. D. S. Hospital has been temporarily suspended. This action was taken in order to protect the standards of the L. D. S. Hospital. It is hoped by all concerned, however, that within a short time, the course may be resumed.

You are all aware of the fact that high schools, universities, hospitals, and other institutions must maintain certain established standards, in order to have recognition, and in order to have the graduates of such institutions recognized, and it seems that the ruling with regard to hospitals is that unless a hospital has two hundred beds daily occupied, the American standards will not permit of such hospitals having two schools for nurses.

Recently a hospital inspector was here from New York, making a survey of the various hospitals throughout the west. She intimated to the L. D. S. Hospital that in all probability there would be objections by the Hospital Commission to the course for nurse aids. Soon after her return to New York, a letter was received by Supt. Grant, of the L. D. S. Hospital, stating that in order to maintain its recognition, the L. D. S. Hospital must discontinue the course for nurse aids. Supt. Grant and the Board of Trustees of the Hospital appealed to the national rating organization for special permission to continue the course, explaining the great need of the course, and the splendid results from it. In reply, word was sent that the course must be cut out at once, or the hospital would be dropped from the list of accredited institutions. So the Nurse Aids Class has been discontinued, but it is hoped only temporarily.

The class which had been installed last August was retained, but the new applicants who came in the first of the year were referred to the County Hospital, where they all entered the three-year course.

Since there is a feeling throughout the United States that something must be done in the near future to supply practical nurses for the people of moderate means, it is felt by everybody concerned that it will not be long until arrangements will be made in various hospitals throughout the country for a course shorter than the three-year course. In the meantime, Supt. Grant will

make every effort to re-establish the course at the L. D. S. Hospital, and it is hoped that not much time will elapse before this is done.

The Relief Society will for the time being continue to make every possible effort to recruit nurses for the various Church hospitals, and the Salt Lake County Hospital, and the General Board asks as a special favor that stake and ward presidents continue their support in these matters, and encourage young women to enter the hospitals for regular training.

GENERAL MEETINGS

Morning Session

President Williams welcomed the large audience of Relief Society women who crowded the Assembly Hall to capacity, and extended to them the greetings of the General Board. She expressed pleasure in the large attendance which she felt indicated the great interest of the women of the Church in the work of the Relief Society.

The speakers of the day were presented by President Williams, according to the scheduled program.

MRS. GRACE E. CALLIS

President of Relief Societies, Southern States Mission

I rejoice to be a worker in the Relief Society with my Southern sisters. They are naturally a kind, hospitable people, and so respond readily to the call of the Relief Society work, and are willing at all times to give their time, their talent, and their means in this great work. I desire for a moment to speak of some of the spiritual activities among the sisters in the Southern States. The sisters in the mission field, perhaps more than our sisters in the stakes of Zion, feel the necessity and the responsibility of promulgating the gospel, and so to them is given, or should be given, much credit for the establishment of places of worship in the missions. Recently, in Memphis, Tennessee, a little chapel was erected and the women of the Relief Society worked diligently in this service, and through their efforts, from parties, the sale of cakes, etc., they were able to contribute hundreds of dollars to the building fund. In Columbus, Georgia, we have recently added a Sunday School room to our chapel, and the Relief Society raised the money for the seats and for the other furnishings. The Springfield Branch of Jacksonville, Florida, recently were accorded the privilege of selling cakes at the front entrance ot one of the large department stores of that city, from the sale of which they raised over $100, which will be used for the benefit of a chapel to be erected in that city. In Petersburg, Virginia,

and in Danville, Virginia, the Societies are taking the responsibility of purchasing lots on which they hope to erect chapels. In Petersburg they have an unfortunate old man without means of support, and the Relief Society is giving him help. In Atlanta we have a dear sister who also is without relatives and who has reached the age where she is not able to work and make her own living. We have rented a room for her and are giving her her food and clothing. We raised some of the means to help in this work by holding a rummage sale. The merchants of the city gave some of the left-over stock, and we were accorded free of charge places in one of the public markets to dispose of our wares, and so gratifying were the results from this rummage sale that we are planning to have another in the near future.

We have an organization in one of our Indian nations, composed of our Lamanite women. They make very interesting and unique articles of pottery, which are sold to tourists and in this way they raise means to help them in their work. Often the tourists meet with them in their meetings and are impressed with the faithfulness of these dear women.

One of the interesting features of our Relief Society work is the influence that it is having in the outlying districts where the sisters are not permitted to meet in organizations. They feel in their hearts a desire to be useful and to do something that is helpful, and they make quilts, pillow slips, dresser scarfs, and send them in to mission headquarters for the benefit of the needy. Recently we had an elderly sick man in one of the hospitals, and each morning he found in his room a beautiful bouquet of flowers. The one who sent them did not wish her identity discovered, but sent word, however, that she was an aged relative of the Prophet Joseph Smith.

My dear sisters, many of you who are before me today have sons and daughters or loved ones in the mission field. In the Southern States mission it has been my privilege and blessing to meet with these dear ones, sent from your homes, and I want to say to you that the wonderful influence that the mothers have over their sons and daughters, and the teachings they have given them in their youth, are ripened in the mission field, and this is the great thing that helps them to go on in this great field of service. During the last month there came under my observation the sorrow of two elders, bowed in grief from the death of their mothers at home. In each case President Callis gave permission for them to return home with honorable releases. But they each remained, saying, "My dear mother desired that I fill my mission in honor. She would desire me to stay in the field, and so I will stay."

May the influence of the good women of this Church still

continue to shed its light and go forth and help to hold the world together. May we all be anxiously engaged in the good cause to bring forth much righteousness, is my prayer.

MRS. RACHEL GRANT TAYLOR

President of Relief Societies, Northern States Mission

The mission presidents are like mothers in a way. I claimed a big family of girls when I was at the L. D. S. U., and now I have a big family of missionaries. The only trouble is that in the cases of some of your sons and daughters, I do not see them as often as I should like to. If there is one ambition in my heart it is to make the mission home a home. We are glad to have all the missionaries join our big family. Our hearts go out to these wonderful boys and girls and we are proud of the progress they are making, and of their development.

I feel very inexperienced in Relief Society work. When I was told that my husband was to preside over the mission, and that in most cases the wife of the mission president becomes president of the Relief Society, I was nearly overcome. I have worked in Church organizations all my life, but it happened that I worked in the Primary, and in the Sunday School, and in the Mutual. I am learning all the time, however, and hope to carry out the desires of the General Board successfully.

We have in the Northern States mission thirteen organizations. All of the different organizations have studied all of the subjects as outlined in the *Magazine*. I feel proud of the fact that out of the sixty-three officers we have, fifty-nine subscribe for our *Relief Society Magazine*. Next year, if possible, we will have 100%. One thing that we are trying to emphasize in the mission field is the gospel conversations and things of that type that we do. I believe that in the mission field the duties of the Relief Society officers vary a little from those in the stakes, because conditions are different. Women missionaries have a wonderful opportunity of preaching the gospel. They go into homes, where the missionaries would not be received. By their lives they teach the gospel. Last year over thirteen hundred gospel conversations were held, and many Church books were sold by them. These records and figures do not always show the amount of work actually done, but they are an index to what is being accomplished.

I sent out to the Relief Societies in our field three questions —the type of question which I think is a good thing for us to ask ourselves in regard to the gospel of Christ. 1. What does Relief Society mean to you? 2. What does it do for you? 3. In what ways does it strengthen the branch and build up the branch with

which you are connected? In sending out the questionnaire I had a double object. I wanted these members of the association not only to send that report to me but I wanted these members to take stock of what the Relief Society meant to them, what it could be as an upbuilding force in the community in which they lived. It was inspiring to receive the letters in answer. Under the first question, one answer said that the Relief Society was a light to their path, and a guide to their feet, that it was the next thing to their homes; that it gives an opportunity to develop, both as individuals and groups, and that through the doctrine of good works, a firmer faith is gained. Also, in another way, some one expressed it that the Relief Society gives opportunity for practical application of the gospel principles. Many of the responses expressed appreciation for the *Magazine* and for the lessons outlined in it. In a very personal letter, one woman said, it was a prop to her when she was discouraged and downhearted. Many of them said that the thing that appeals to them is the meetings for they feel that these are their own meetings. Under the second question, some of the answers were that the Relief Society gives the women confidence in taking part, and in assuming responsibility. Answers to the third question included among other thoughts, this, that the Relief Societies are depended upon and relied upon for much of the important practical work in the branches, such as furnishing carpet or extra chairs, or sacrament service for the new chapel.

During the last year two of our organizations have donated $100 each for the building fund, and when you consider the size of these organizations, this is a wonderful record, for they have an average attendance of but 15. I feel that the Relief Society women in this mission are living up to the teachings of the Prophet Joseph Smith, in helping and strengthening the Church in every field of endeavor.

MRS. MARIE YOUNG

President of Relief Societies, Northwestern States Mission

Since my appointment, I have visited the coast cities of our mission, and expect this coming year to visit the remaining branches if possible. In the city of Portland, we have an interesting Relief Society, and meetings are all well attended. At the present time this branch is busily engaged in raising funds to put in a new heating system in the chapel. Our branch Relief Societies hold a fair each year to raise charity funds, and the members are busily engaged during the summer in preparing for these fairs. They make aprons and quilts and various kinds of fancy work, and the proceeds from the sale of these articles are used

to help those who are in need. We had an incident occur in the Portland Branch that I wish to mention. Two of our young married couples bought and installed a radio set in the room of a blind sister who is an inmate of an old ladies' home, and in whom the Relief Society is very much interested, and the joy of that sister in this kind act can hardly be expressed. In the Spokane Branch we have another large society, and during the winter months, these members have been busily engaged in remodeling clothing for those who are in need, regardless of religious affiliations. In Seattle, Washington, we have two active Societies, and in the East Seattle Branch they have a fine Relief Society choir under the able direction of one of the members. A part of the Seattle branch is a little town called Black Diamond, and here the elders in their tracting found a number of our young people who had gone out into the northwest to work in the coal mines, and had drifted away from all Church activities, and had almost forgotten the Church. They are now living the lives of real Latter-day Saints, and attending to their Church duties. We organized a Relief Society there last year which is a 100% Society. They hold meetings in the evening, as the women keep the stores, etc., while the men work. The men attend and take just as much part in the Relief Society outlines and studies as do the women, and are as much interested. The British Columbia Society in Vancouver is very much interested in Relief Society work. They have a capable president and are taking up the *Magazine* lessons. I received a letter from one of the presidents in the Montana conference which said that they had made quilts and other articles for those who are in need, and one mother who has six children and who underwent an operation last fall, has been helped especially by the Society. The women put up one hundred quarts of fruit for her, buying the fruit and the sugar; they took her piece bag and made her two quilts, and did everything possible to help the mother through the winter. We have organized during the past year seven new societies, four since the beginning of this year. They are all very small, but we are endeavoring to place before them the value of Relief Society work. The *Magazine* is a blessing in the missions, especially since we are so far away from the general headquarters, and it is fully appreciated. At Christmas time all the Societies send out baskets for the poor and for the sick.

We are all very much interested in the Sheppard-Towner act, and in maternity work generally. We have suggested to the Societies that they put a maternity chest in each of their branches, such a chest to include everything that would be needed in any sickness.

I can not say too much for the work of our young lady missionaries. They are a great help in keeping up the morale of

some of the Societies which are weak, and do much good in any branch wherever they may be laboring. I am sure the mothers would be proud if they could see them in their work.

Afternoon Session

PRESIDENT CLARISSA S. WILLIAMS

As I have told you before during this conference, it is a very great pleasure indeed to meet with you again. I am pleased to report to you that the members of the General Board of the Relief Society have visited during the year 1923 all the stakes of Zion, and we feel that great good has been accomplished in the organization through these visits. We hope at some time that we may be able to visit some of the missions. We feel that the work in the missions is quite different from our work in the stakes, and that the particulars that we might receive from intercourse with the missions might help us as our visits to the stakes help us. These visits broaden us and help us to realize the work we have to do and the manner in which we should do it. I want to say to you stake people that if you have received good from the General Board in proportion to the good the board has received from visiting you, our visits have not been in vain. We have found the stakes in good condition, some of them in excellent condition, and all endeavoring according to the best of their ability, to do the work of the Relief Society organization as we feel it should be done.

Of course, we tell you every time we meet you that the primary work of the Relief Society is looking after those who need our help, and I believe we have all found that there are very many people in our communities who do need our help. We have found that there is hardly any one whom we are not able to benefit in some way through our organization.

Our Society during the last year has grown very materially. We have at the present time nearly 56,000 women, and we find in going over the annual report that there are still fully 21,000 women who are eligible to become members of the Relief Society organization, but who have not enrolled. We feel that we can leave this to the stake presidents, who have the oversight of the stakes, and we ask of you that you make an effort during the coming year, to meet with all of these women. When this number is divided among the ninety stakes it does not mean so many to be visited. We believe that a special visit from the Relief Society ward president or some one whom she might designate, would result in great good. In presenting the work of the Relief Society to those whom you visit, we feel that you should explain the responsibility that women have who enroll themselves as active

members of the organization, as well as that you should mention the benefits derived from membership.

The Relief Society teachers and special visitors who go from home to home are doing a very splendid work. The number of visits which have been made by the Relief Society teachers alone during the past year is more than 569,000. Now, if you are doing as we have suggested—taking up the teachers' topics as a subject of conversation during your visits to the members of the wards, we feel that very great good is being accomplished, because in these topics are given studies of the gospel, some of the topics of the day, and other matter which will be not only of very great interest to the teachers, but also to the families visited. We have felt that by making an organized effort along this line that we would be able to accomplish much good; that we would be able to increase the faith of the women and the children that we visit, and that in every way we would be helping to build up the Church and to encourage the activities and the work of the Relief Society organizations.

As well as the visits of the Relief Society teachers, we sometimes send out visitors especially to those whom we call the home-bound—those of our sisters who are confined to their homes through illness or through disability, and are not able to get out to the meetings,—with a view of taking a little sunshine into such homes. We also do our part in preparing the dead for burial, and we feel that it is a very sacred work which has been given to us to do. During last year our Relief Society women have assisted in preparing for burial over 2,500 members of the communities.

In addition to this work we want to say to you that we believe better work has been done in looking after those in our communities who are not able to take care of themselves, in a financial way, or who need some assistance in their homes of a financial nature, as well as other help. We feel that our co-operation with the bishops and the help that we give them, and the spirit which is actuating the Relief Society presidencies and the bishoprics to get closer together in their work, is resulting in very great good in the Church, and that as time goes on we shall see the result of our efforts in not only providing for the emergency wants of those who are in need of assistance, but that we shall be able through study and careful planning and work to assist them to overcome the disabilities under which they are laboring, and that they will be able to be more helpful to themselves.

There have been several reorganizations during the past year. We should like to read the names of those dear women who have been honorably released, and the names of the women who have been called to take their places:

REORGANIZATIONS REPORTED SINCE OCTOBER, 1923

Alberta stake, reorganized November 1, 1923, Mrs, Annie D. Snow, released, Mrs. Jane W. Bates, appointed president; Ensign stake, reorganized November 19, 1923; Mrs. Elise B. Alder, released, Mrs. Irene M. Richards, appointed president; Utah stake, reorganized January 13, 1924, Mrs. Inez K. Allen released, Mrs. Electa S. Dixon, appointed president; Idaho stake, reorganized January 26, 1924, Mrs. Sarah M. Banks, released, Mrs. Delia Lechtenberg, appointed president; Rigby stake, reorganized March, 1924, Mrs. Elizabeth J. Hart, released, Mrs. Lettie E. Call, appointed president; Hawaiian mission, reorganized August 4, 1923, Mrs. May Smith, released, Mrs. Louise C. Neff, appointed president; Samoan mission, reorganized 1923, Mrs. Thurza A. Adams, released, Mrs. Nettie L. Butler, appointed president.

We wish to say to you that these women who have been released from their duties have in every way filled the office acceptably. They have given entire satisfaction to the General Board, and we know that they have given satisfaction to the communities in which their labors have been given, and there have been good and sufficient reasons why these releases have been made, some because of illness, some because of removal, and other causes. We regret to report that just yesterday, Sister Signe A. Davis, president of the Blackfoot stake Relief Society, was called home to her heavenly Father. Sister Davis has been a progressive, capable president, and we, with her family and her intimate friends, mourn her demise.

As Relief Society women and as the mothers in our communities, we feel that very grave responsibility rests with us; we are interested in our own organization, and in the desire to build it up and to do everything we can to forward it. We are also interested in the rising generation. We are deeply interested in the Young Ladies' Mutual Improvement Association and in the Primary Association. They are doing excellent work, and endeavoring in every way to lay the foundation in the hearts and minds of the children and young people for their future growth and helpfulness in the Church. We feel that we can assist both of these organizations by taking an interest in the work and by supporting them at all times.

I presume you women are all acquainted with the recreation work which is being carried on under the direct supervision of the M. I. A., and that you are co-operating in every way to make it a success. We want to say to you, sisters, that we must never get too old to play. We must never be too old to endeavor to throw off our daily cares occasionally and take up a little recreational work, which would put our minds to rest and help our

bodies to be younger. We commend this work to you. I believe I may be safe in saying to you, however, that we think it is not necessary for our Relief Society women to carry it too far. We believe that we are rather a dignified organization as the mothers of the Church, and we feel that our recreation must be carried on in a dignified way, not in a boisterous, rollicking way.

I think you will all remember how the Relief Society, for many years, talked to you on the fly problem. We are now perfectly delighted to have to say to you that the Primary children—80,000 Primary children, through the advice of their General Board, this coming year are waging death and destruction to the fly, and we want you to help them and encourage them in every way you can. You know that the fly is one of the deadliest of insects, and we feel that you should encourage your children and your Primary officers in letting them know that you are heart and soul in harmony with them in this work.

Now, in all our communities, my dear sisters, we feel that the Relief Society women are the right hand of all civic improvement organizations, and we look to you not only to assist but to inaugurate movements which shall have for their object the cleaning up, the betterment, and the health of your communities. There is little use for our meeting together to discuss betterment work unless we go back to our communities and work with all our strength in the interest of bettering conditions. We want to commend especially one little ward of less than twenty Relief Society members, in a stake in the south, which is working with the bishop and others to get a little park started, where they may meet for recreation during the summer time. We have endeavored to give them the encouragement that was necessary for them to have, by sending to them some literature, that will be helpful, and by suggesting to them some ways in which they will be able to get some financial help in carrying out that project.

My dear sisters, the greatest thing of all for the Relief Society women is to have faith in their heavenly Father, and the belief that we belong to the true and living Church, and that through our efforts the work will progress and will be built up until the time is ripe for the coming of the Savior. It is essential with all the many cares and duties that we have, that we should be loving and kind to those about us, that harmony should dwell in our homes and be in our relations with those of our neighbors and friends, that we should be charitable in the true sense of the word, and free from fault-finding. Perhaps some of us may naturally be a little inclined not always to agree with what is going on, but let us endeavor to be in harmony with the spirit of the gospel, as it is promulgated to us through the anointed of the Lord.

I feel that I should not close, my dear sisters, without saying to you that the General Board members are in harmony with one another, we love and respect one another, and are endeavoring through the blessings of the Lord to carry on the work of the organization to the best of our ability. We love and respect you officers and you members of the Relief Society organization. We want to say to you that we are always ready to be helpful to you in any way that we can, and if we cannot do what you ask, we can go for help and advice to President Grant and the Presiding Bishopric, with whom we work in very close co-operation.

We say to you, be in harmony with your stake Priesthood presidents, and with your bishoprics, because when all is said and done, we are auxiliary to them and are appointed to help them in the work which has been given them to do in this great Church.

I pray, my dear sisters, that through the coming year we may enjoy the spirit of our heavenly Father to bless and comfort us and fill our hearts with love and with faith, and with blessings to those about us. This is my prayer in the name of Jesus Christ. Amen.

COUNSELOR JENNIE B. KNIGHT

Many splendid lessons have been given during this conference, and I am sure many resolutions have been renewed with the effect that we shall be better leaders, better pace-setters in our different communities, more sympathetic sisters, more devoted wives, and more understanding mothers.

The group assembled here today belongs to the class of women who have no time to be idle, no time to indulge in those things which we have been taught are a waste of time and not conducive to advancement. Our aim is to serve and in that service find joy in this life, and eternal life in the world to come.

Along the path of life that leads to happiness are many pitfalls which must be avoided if we reach our goal. One of these pitfalls I shall call unforgiveness. By it stands a little mound of forgiveness which, if mounted, will lift us above the petty things of life to see a bigger, broader plain and a well-defined path.

There are many actions of men and women of which we do not approve, take part in, nor sanction, and while it is our mission to do all we can in the spirit of real charity and sisterly love to show the better way, the more perfect plan of peace, we need not hate our fellow beings because their ways are not ours. We must let our Father judge them.

The word of the Lord through the Prophet Joseph Smith,

recorded in the Doctrine and Covenants, says, "I, the Lord, will forgive whom I will forgive, but of you it is required to forgive all men, and ye ought to say in your hearts, 'let God judge between me and thee according to thy deeds.' "

I heard the other day of a woman who lived on the same street as her father and yet she had not spoken to him for many years. I heard also of a Relief Society president who, upon learning that one of the members of the Society was offended because of some action on the part of the presidency of the Relief Society, went to the home of this sister and tried to talk matters over, to apologize, if necessary, and make things right, but this sister could find no place in her heart for forgiveness and so the president turned away sorrowing for that sister. Which of the two women would be happiest today? My father has often said: "Hate hurts the hater worse than the hated."

Peter, on one occasion, said to Jesus, "How oft shall my brother sin against me, and I forgive hom? till seven times? And Jesus said unto him, "I say not unto thee until seven times, but until seventy times seven." Then he said, "Therefore is the Kingdom of Heaven likened unto a certain king, which would take account of his servants and one was brought unto him which owed him ten thousand talents, but forasmuch as he had not to pay, his Lord commanded him to be sold and his wife and children and all that he had and payment to be made. The servant, therefore, fell down and worshiped him saying, Lord, have patience with me, and I will pay thee all. Then the Lord of that servant was moved with compassion, and loosed him and forgave him the debt.

"But the same servant went out, and found one of his fellow-servants which owed him an hundred pence; and he laid hands on him, and took him by the throat, saying, Pay me that thou owest. And his fellow-servant fell down at his feet and besought him saying, Have patience with me, and I will pay thee all. And he would not; but went and cast him into prison.

"So when his fellow-servants saw what was done, they were very sorry and came and told unto their Lord all that was done. Then the Lord after that he had called him, said unto him, O, thou wicked servant. I forgave thee all that debt because thou desirest me: Shouldst not thou also have had compassion on thy fellow-servant, even as I had pity on thee?' And his Lord was wroth, and delivered him unto the tormentors till he should pay all that was due unto him. So likewise shall my heavenly Father do also unto you, if ye from your hearts forgive not every one his brothers their trespasses."

Is it not a truth that Jesus taught us to pray: Forgive us our trespasses as we forgive them that trespass against us.

Martin Luther commenting on this said, "When thou sayest, 'I will not forgive,' and stand before God with your pater noster, and mumblest, 'Forgive us our debts,' it is the same as saying, 'I do not forgive him, so do not thou God, forgive me.'"

In our homes let us not hold grudges one toward another, but seek and pray daily to find a way to forgive one another, remembering that forgiveness is like mercy, "It is twice blessed, it blesses him that gives and him that receives." If we could become as little children in this particular how much happier we would be, for whoever knew a little child who was not willing to forgive at the very first intimation of regret on the part of the offender; yes, and even before any repentance was shown on the part of the one who committed the offense. Did not God say, "Except ye become as little children ye can in no wise enter the kingdom of God?"

To those who have been sorely tried and bitterly offended, remember it requires a prayerful, generous and merciful heart coupled with a strong will to forgive, but remember also, an unforgiving heart places a barrier between itself and God's forgiveness, for is it not written "He that forgiveth not his brother his trespasses, standeth condemned before the Lord, for there remaineth in him the greater sin."

So let us each and all bury our grievances whether they pertain to our immediate family, our church, or our neighbor, and cover this pitfall that deprives us of happiness with a slab of forgetfulness and forgive as we hope to be forgiven.

PRESIDENT HEBER J. GRANT

I do not believe that there is another organization in the world with as few members as we have in the Mormon Church that can begin to furnish a body of workers in a conference that will compare with this gathering. I am very proud indeed of the wonderful labor that has been accomplished by our Relief Societies throughout the Church. As a little child I attended a great many Relief Society meetings, because in my childhood days my mother was the president of the Thirteenth Ward Relief Society, a position she occupied for some thirty-odd years. Being her only child, and she having no one to leave me with, I attended Relief Society meeting when I was not old enough to understand what was going on. I have often remarked in a rather jocular way that I felt I was entitled to be counted as a charter member of the Relief Societies in Salt Lake City, as I believe I had attended in my childhood and young youth as many meetings as the regular members. After I was made one of the apostles, I learned of a very remarkable Relief Society meeting which I

attended as a child, playing on the floor. At this meeting Grandmother Whitney sang a number of songs by the gift of tongues, and Eliza R. Snow, by the gift of tongues, gave a blessing to each one in attendance. The interpretation of the blessing which was given by the gift of tongues was rendered by Sister Zina D. Young, and I remember distinctly that after she had finished speaking to these sisters, Sister Snow turned and talked to me, and that afterwards Sister Zina D. Young talked to me but I have no special recollection of what they said. My mother often told me as a young boy and a young man that if I would behave myself that some day I would be one of the apostles in the Church of Jesus Christ of Latter-day Saints. I always laughed at her and told her every mother imagined her boy would be president of the United States, or something comparable, and that I had no ambitions in that regard at all, and that I did not think I would ever occupy any position in the Church, but she insisted on this and often warned me to behave myself. When I was chosen to be an apostle she asked if I remembered this meeting, and whether I could recall the people there, and I told her I did, and named some of them. She asked if I remembered anything that was said. I didn't. She said, "Don't you remember Sister Zina Young speaking to you?" I said, "Yes," but that I did not remember what she said, except that she promised that I should grow up to be a great big man. My mother said, "Oh, no, she promised that you should grow to be a great big man in the Church, interpreting a promise made by Eliza R. Snow that you should grow to be one of the apostles of the Lord Jesus Christ in this last dispensation, and it was because of that promise and the inspiration that I felt in the meeting, and the promises and blessings that were given by Sister Snow, many of which have been specifically fulfilled upon the heads of the good sisters there, that I believed firmly that the promise to you would be fulfilled." Naturally, a blessing of this kind coming to me in my childhood days, and specifically being fulfilled through revelation to President John Taylor, would give me a greater interest in the Relief Society than an ordinary individual would have. Mother also asked me if I remembered Heber C. Kimball picking me up in his house, putting me on the table, and talking to me. I told her I remembered the incident, but did not remember anything he said, but I did remember that I was scared. She said, "Well, he prophesied that you should live to be one of the apostles."

Now, I realize that the labor that you good sisters are engaged in is the greatest of all labors that we can be engaged in—a labor of charity and service without reward. I am convinced from my own experience that the things that are brightest in my life, the things that I can look back upon with the greatest satis-

faction, are the labors that I have performed with no earthly hope of reward—giving service for the pleasure of service, and for the benefit of others. There is no single statement that I believe more firmly in than that it is more blessed to give than to receive, and you are engaged in the service of giving, not receiving. You are engaged in a blessed service, and the reward of your own conscience, the reward of peace and happiness that comes into your lives through giving this service, is far greater than any pleasure that could come by reaching out and receiving something. It is the universal testimony of our missionaries who have fulfilled faithful missions that no other labor in which they have been engaged in their lives has brought to them more perfect peace and satisfaction and comfort, and in no other labor have they felt that they got as near to the Lord nor were in more direct communication, where their prayers were heard and answered, than while engaged in missionary labor. And what is missionary labor? Giving one's time without the slightest hope of earthly reward. Sacrificing, as many men have done, good salaries and positions of honor and trust with salaries attached, to go without money and without price to labor for the benefit of others, and bring to them the message of love and salvation, that which is of greater value than anything else in all the world.

I often recall the instance of a man who heard the gospel and gained a testimony that God had spoken again to the earth, and that Joseph Smith was a prophet of God. This man in whose heart this testimony found lodgment, came to Zion, but he had never heard tithing and fast day donations preached. When the bishop asked him why he did not pay fast donations, he said he did not think there was any need of that, especially since he was having a struggle to get along. But the bishop finally converted him to the fact that he was not making any sacrifice by abstaining from two meals a month, as this was really beneficial to him, and that the amount of the donation would be saved by doing without these meals. He was converted and paid fast donations. Then the bishop told him that he had not paid any tithing. He said if he were expected to pay one-tenth of all he could make that he could not get along in the world. But the bishop quoted the law of tithing and the blessings the Lord bestows upon the faithful. The man was finally converted to tithing. Finally the bishop came and said they were building a new ward meetinghouse and wanted a donation. The man felt that the one-tenth which he paid as tithing should be enough and that he should not make other donations. But he was finally converted to the proposition and gave a donation for the meetinghouse. Then he was asked for a donation when a stake house was built, and he complained again, but again he was finally

converted and made a contribution. Then a temple was built and the man was converted to paying a donation for this purpose. Then an academy was built, and he complained again about contributing, but was finally converted. As time went on his boy graduated with honor, and the bishop came to him and told the man how he had been prospered and blessed since he had been here, and told him they wanted his boy to go on a mission, which would cost him $25 or $30 a month. The man said, "That settles it; I paid fast donations, tithing, donations for meeting-houses, temples, academies, etc., but I am not going to pay to send the boy on a mission. If the Church wants him they can simply pay his expenses. I expected that boy to make me $75 or $100 a month, to help refund some of the money I have spent to educate him. I am willing to give his services, but I won't give a dollar to send him on a mission. The Church can take it out of the tithing or he can stay home." The bishop explained that the Church would bring the boy home after his mission was completed, but that was the extent of the assistance the Church could give. The man said, then the boy must stay home. The bishop dropped the subject and commenced talking on other things, and the conversation went back to Scandinavia, and reference was made to the time the man left that country and came here. Finally, when the bishop got the man's mind entirely away from the boy's mission and everything of that nature, he said, "By the way, brother, whom do you love more than anybody else in all the wide world, except only your own family?" The man said, "Why, bishop, I love the man that came to me in the land of the midnight sun, and brought to me the gospel of the Lord Jesus Christ, the plan of life and salvation. Why, I love that man beyond my power to express it." Then, said the bishop, "Would you not like somebody to love your boy just like you love that man?" The man said, "Bishop, you have licked me fair and square; the boy can go on a mission." The Lord doesn't need your fast donations, and the tithing, but you need these things; you need to do them; I need to do them. The Lord knows what kind of material we are made of, and the necessity of our overcoming the weaknesses of the flesh. It is just as natural as it is to breathe to get on our tip-toes and get all we can and pull it in and hold it tight. It takes the gospel to reverse the situation, and to open our hearts and minds and to teach us to give and learn the lesson that it is more blessed to give than to receive.

It requires the gospel to teach us the lesson that has been given here today by Sister Knight, the lesson of charity. I learned it but I learned it rather severely. A man was excommunicated from the Church by the apostles; later he repented

and asked to be baptized into the Church again. President John Taylor wrote a letter to the quorum of the Twelve, saying that this man could not be received into the Church again unless every man in the quorum gave permission. If one man objected, the man could not be baptized and the president asked every man to vote the conviction of his heart, and not to vote because the others did, for the baptism. The case was considered and it was put to a vote, and there were five for baptism and seven against. Some months later the question came up again, and there were seven for baptism and five against. Later, there were three against baptism and nine in favor of it. A year or more rolled along, and finally there were two against and ten for baptism; finally eleven were for baptism and one against, and I was that one. Brother Taylor said to me, "How will you feel when you meet that man in the Great Beyond and he says, 'I repented and you were not willing for me to be baptized?'" I said, "I will feel fine. I will look him in the eye and say that a man who brought disgrace upon the Church as he did, should not come back into the Church; he could die out of the Church." President Taylor said, "If that is the conviction of your heart, stay with it." I said, "I am going to stay with it. Your letter said that I should vote the conviction of my heart and I am voting it. If you want me to vote with the other eleven, I will do it. But he said, "Stay with your conviction." After going home that day I was reading in the Doctrine and Covenants, and opened the book to a passage quoted here today, "I the Lord will forgive whom I will forgive, but of you it is required to forgive all men." I shut the book and said, "If the devil comes around and asks for baptism, he will get it as far as I am concerned." After lunch I called at the president's office and said, "That brother can be baptized; I have had a change of heart." Brother Taylor laughed and remarked that it was a very sudden change, and asked what had changed me. I told him. He said, "My boy, I wrote that letter for your benefit and for the benefit of my son. I realized that youth stands out for justice as against mercy, generally. You asked me to tell you to unite with the others and you would do it. Now, I want to ask you two questions: How did you feel when you left the office two hours ago, that you would like to hit that man between the eyes for the disgrace he had brought to the Church?" "Yes, that is the way I did feel," I answered. "How do you feel now?" asked the president. I said, "I hope and pray that the old sinner can be forgiven." He answered, "You feel happy now, in comparison to the feeling you had two hours ago. Now you have been converted. If I had told you to vote you would never have had that impression of that conversion in your own heart. Don't forget that mercy and for-

giveness are just as much a part of the gospel as justice is." He told me never to forget that lesson and I never have. I thought I was standing out for the right, but sometimes it is better to surrender even the right, in mercy, than it is to stand out and demand the pound of flesh.

May the Lord bless the officers of this organization, one and all, from the General Board down to the least of these officers. May peace be upon them. May the sweet spirit of the Lord abide in the homes of all the Latter-day Saint sisters.

COUNSELOR LOUISE Y. ROBISON

We have had a wonderful conference, and I feel that everyone of us must be grateful to our Father in heaven for his Spirit that has been with us. It depends upon how much of this Spirit we carry into our homes, how well our lessons have been taught here. It is a beautiful thing for us to uphold the principles of the gospel. It is a beautiful thing for us to feel that we are not bringing disgrace upon the Church. About six weeks or two months ago, I had the privilege of attending a gathering of women where Sister Grant spoke and she was telling about her experience of having the privilege of meeting President Harding when he was here last summer, and she said, "I was very happy that I could meet President Harding and his party, because I felt that I represented the women of this Church. I am a representative woman." If each one of us could have the feeling in our hearts, that each could be a representative woman of this Church and state, what a wonderful record we would strive to make. I think most of us have read how much the state and cities and the people of Utah are doing in a public way to place the people of Utah and the state of Utah in good repute before the world; a great deal of money is being spent for this purpose, but I feel that much depends upon us in our homes here, if we are to be representative women of the Church and state.

The success of this campaign for placing Utah before the people depends in a measure upon how we represent our Church and State.

In traveling up and down this country as a representative of the Relief Society, I have found many of the richest, sweetest spirits that ever lived, and I have been proud to feel that they were representative women of the Church. But on the other hand we have found people who have brought disgrace, in their small way, upon the Church. When tourists are passing through our communities, I wonder if we always try to make them feel that we are Christian people, or do we make them feel that we have

the love of money in our hearts so much that we will try to take advantage of every little opportunity.

Two years ago I was at Duchesne at a convention and the sister who entertained me in her home lived close to the meeting house. Right by the side of the meetinghouse was a nice, grassy square, and campers were there. On the Saturday night of our convention, just as we were having our evening meal, a woman came to the door to ask if she could buy a loaf of bread. My hostess said, "I have not baked yet, but I have bread in the oven. How many are there in your party?" The woman answered that there were her husband and herself. My hostess handed her a plate of hot biscuits, saying, "We have enough biscuits for you and you are welcome to them." The woman offered to pay but this was refused by the lady of the house. The woman came back that night and said, "I have traveled across the continent, and I want you to know that I have not had such treatment before. This is my first stop in Utah." That was a very small thing but it was genuine hospitality and it made an impression on this traveler. The woman came in the next morning, and visited with us, and wished that she could come to our conference. I explained to her about the Relief Society and its work. She was greatly interested in our activities. Everyone we meet is interested in people who are in the services of the people. Then I mentioned the missionaries and she said, "I hope to meet your missionaries sometime in the field." Sister Knight said while she and Sisters Lyman and Fox were in Washington last summer that they were being entertained and driven out to some points of interest, and when the hostess learned that they were from Utah, she said, "Come and ride in my car; I was entertained so royally when I was in Utah that I feel honored now to entertain Utah women." This is what is meant by being representative women of Utah, because we have always had the name of being hospitable.

But there are other things that we meet when we are traveling. When you go to a home in the country and ask for milk or bread, and you are told that milk is 15c a quart (5c more than is charged in Salt Lake, although the streets are full of cows) and that bread is 20c a loaf, you wonder what is the matter and you carry away a bad impression of that community.

I remember one time I was traveling through Afton, Wyoming, and I took a milk bottle into a house and had it filled. I offered the woman a dime and she said that it wasn't worth 10c to anybody. I always feel friendly toward Afton, Wyoming. Some of my people were held up there once on account of a mud slide, and they think it is a miserable place, but nobody can make me think that. If we can be hospitable in our homes and

in our communities, and live up to the standards and ideals of the Church and the state, we can truly be called representative women. May we realize what a blessed privilege it is to be representative women in Zion, and may we bring honor to our Church and state, and honor to ourselves.

BISHOP JOHN WELLS

I am here representing Bishop Charles W. Nibley, the presiding bishop of the Church. He had another important engagement and asked me to substitute for him. I feel I am a poor substitute for that gifted man, but nevertheless, as a member of the Bishopric, I am glad to be here this afternoon to address this great body of women so closely connected with all of the bishoprics of the Church.

I have been very much interested this afternoon in these proceedings, in the dignified and excellent program, and in the remarks of President Grant and others who have spoken. One of President Grant's remarks brought this thought to me: What would be the progress of this Church today if the Relief Societies had not been founded? Where would we be? There would not be the close sympathy and friendship, the thoughtfulness and care for the poor, nor the sweet, mutual helpfulness that has grown up into the family life of the Latter-day Saints. No one can ever measure by figures or facts the great work that has been accomplished by this organization.

The Presiding Bishopric feel it an honor to work with the Relief Society, and wish to help forward the work all we possibly can. Through weekly meetings, and other meetings as occasions arise, between the Presiding Bishopric and the Relief Society executive committee we outline plans and discuss problems. The aim and purpose of this is that the Relief Societies may labor in harmony with the Priesthood and the bishops, who are proud of the privilege and opportunity of helping in this great work.

I was very much impressed, in looking at the records of the Church which have just been completed, to find that the death rate of this Church has fallen down to 7.2 per thousand. Naturally, I looked for the cause. The old age group that died of natural causes had not fallen off, and all down the line I went until I came to children at five years of age, and then children one month, from one month to one year, and from one year to two. There has been a decrease in the death rate among these children and while there has been a normal growth of the birth rate in the Church, all the figures which showed the falling off in the death rate were among children under five years of age. It means that 500 children, who according to the normal death

rate would have died, are living today, because of better methods of care, of feeding, and better care at birth. I am proud of the labors of this great body of women who understand normal conditions of sanitation and health, and if you have done no more than save one child you have done well, for no mathematician can give you the potential value of that one child. Our hearts rejoice that five hundred children have been saved during the last year.

A movement has been suggested which has the hearty approval of Bishop Nibley, that in certain stakes of Zion there might be employed and financed possibly by the Church, gifted workers who will help the community to better itself, both in the care of human beings which is our great duty, and in all other methods and ways. We are hoping this thought will develop so that in many stakes of Zion gifted, earnest women, trained in the best methods of social service, will be able to give help to you. It is a wonderful work to care for the poor, the sick, and the feeble, and to improve conditions of life, and to work for the conservation of human life, and no effort is too great for that.

As a Presiding Bishopric, we are very much in favor of the improved methods of caring for the poor. We agree heartily with the General Board and its officers that about the worst thing we can do is to dole out money. We are urging our bishoprics everywhere to discontinue that habit, and to co-operate with the Relief Society presidents, and form an organization for the purpose of following the best methods of caring for the poor. We are glad to see this constructive work develop. We also are glad to see that the old habit is still in force of the visiting teachers of the Relief Society going to the homes. There is something far more valuable in the visit than in the collecting of a few cents. The value of the visits of these thousands of teachers into the homes of the Latter-day Saints, carrying comfort and cheer and helpfulness, carrying advice and counsel and sympathy, can never be measured.

I only wish that out of the 87,000 families in this Church, instead of 55,973 persons being enrolled in the Relief Societies, there were 87,000. All the people in my opinion need the lessons outlined in the *Relief Society Magazine,* especially our young mothers and young married people. There is something to be done to encourage this bright, intelligent class of young women to enroll in the Relief Society and partake of these lessons pertaining to the fundamentals of life and religion.

A great work you are doing—a wonderful work; no one appreciates it more than the Presiding Bishopric. I pray that the Lord may bless you with the spirit of it, and spur you on to higher ideals, and give you the intelligence to apply the very best methods to carry out your work,

STAKE PRESIDENTS' MEETING

Monday morning, April 7, the stake and mission presidents of the Relief Society met at Relief Society headquarters to receive special instructions and to bear testimony. After instructions by President Williams, reports were given and testimonies borne by Mrs. Jane W. Bates, President Alberta stake; Mrs. Fanny C. Harper, President of Juarez stake; and Mrs. Florence M. Knight, President of the Relief Societies of the Western States mission.

Questions which had been handed in during the conference were answered by President Williams as follows:

Steel Granaries: In all probability there will be no use for the steel granaries in the future, at least for some time to come, and therefore ward presidents of Societies that own such granaries should consult with their bishops regarding the advisability of selling them. The stake and ward officers are conversant with local conditions, and they can best decide what course to follow with regard to disposing of granaries.

Conferences and Conventions: In many of the stakes, group conventions are held annually, but wherever desired, an additional stake conference may be held. Visitors from the General Board will be in attendance at all group conventions and at the one official Relief Society conference held each year in those stakes where group conventions are not held. A ward Relief Society conference should be held every year in every ward.

General Conference Delegates: Should the stake president attend general Relief Society conference each time, or should she give each of her counselors a turn to represent the stake Relief Society at the conference?

The president of the organization should attend the official (April) conference. It is a good thing to divide honors and privileges with the counselors and secretary; but the president, who is at the head of the stake organization, should, if possible, attend the official conference. Some presidents give each of the counselors and the secretary a turn in attending conference, and come themselves, as well. The General Board is always glad to see as many of the stake officers in attendance as is possible.

Summer Meetings: For many years the Relief Society has suggested that where the stakes wish to do so, they may adjourn their meetings during July and August, but this is not obligatory. Requests have come to the general office for programs for summer work, and the General Board has had under advisement the matter of preparing such programs, but it has been decided that

it would be best for the stakes themselves to plan their own summer work, so that each might follow whatever plan is felt will be of the most benefit in the locality.

Preparing Bodies for Burial: Some have asked if the ward teachers should assist in laying out the dead, or should the president do all that work. This matter is entirely optional with the wards. A president who has so many duties to perform should not be expected to do all this work.

Questions from Wards: All letters to the General Office from wards, containing questions about local work, are referred to the stake president of the locality for answer and instruction.

Maternity Homes: The General Board does not feel that it can give any specific advice in regard to maternity homes and their management from the fact that we might give instructions which we would think perfectly suitable, but which could not be carried out at all in your particular districts. But no matter where a maternity home might be established, a hospital-registered nurse should be in charge of the work, under the direction of the stake or ward president, who would be the direct head.

Visits to Wards by Stake Officers: The announcement made in the officers' meeting of the conference that stake officers should not visit wards too frequently, has caused some question as to just how often stake officers should visit wards. In districts where the wards are scattered, we are glad if it is possible for the stake officers to visit the wards at least once a year, and twice if possible. Some stake presidents are endeavoring to visit the wards twice a month. Some letters which we have received have indicated that this is considered too often. Wherever possible, a very ideal condition would be to visit the wards once a month. Visit a ward one month on the day when the theology and testimony meeting is held, the next month on the work and business meeting day, and so on. You will thus be able to find through these visits if there are any weaknesses in the work. It is not advisable for the whole board to visit one ward in a body; divide the board members and assign them to various wards to visit on a given day. We do not desire to dictate to you in this regard. This is only suggestive. The stake presidents must use their own judgment.

Attendance Records: Some stakes reported that in the summer months the members of the Society move away from the settlements to ranches, and are therefore unable to attend Relief

Society meetings, which makes a poor attendance record. President Williams explained that while the Relief Society is interested in a high attendance record, still we emphasize membership more than attendance. Many members of the Relief Society are homebound or bedridden and unable ever to attend the meetings; many women with small children are unable for long periods of time to attend meetings; but still they and we value their membership in the Relief Society, and desire to have them enrolled.

Legitimate Excuses: The reasons for marking absentees excused from Relief Society meetings have been confined to sickness and death. This ruling has been made to avoid having every absentee marked excused, whether she has good reasons or not for her absence. There are, of course, other good reasons for people to absent themselves from the meetings, but these reasons are hard to define; therefore, in the General Board, and in the stakes and wards, sickness or death should be the only instances for marking *excused* on the roll. Other absences should be merely marked *absent*.

Officers Should be Magazine Subscribers: The annual report shows that many Relief Society officers and teachers are not subscribers to the *Relief Society Magazine*. It is felt that any woman who is an officer or teacher in the Relief Society should feel the necessity of having the *Magazine*, and especially since the *Magazine* contains all the lessons, and the teachers' topics. Stake workers were urged to see that all stake and ward officers and teachers become subscribers. The price of the *Magazine* is only $1 and we are endeavoring to keep this price. Wards should be encouraged to bind the *Magazines* for the local Relief Society library, so that back numbers will always be available for reference. It is also a good thing for stake boards to have a set of the bound volumes of the *Magazine* for reference.

Funds: It is not the work of the Relief Society to raise funds for missionaries, although in some wards the bishops still seem to expect this. The Presiding Bishopric have emphasized the point that the raising of missionary funds is an activity for the Priesthood, and is not the work of the Relief Society. All Relief Society funds should be carefully guarded and used for the purpose for which they were donated. The Presiding Bishopric have ruled that the funds should not be taken arbitrarily from any Relief Society. The Presiding Bishopric have sent letters out to every bishop of the Church, requesting them to see that the Relief Society wheat money is sent to the Presiding Bishop's Office to go into the wheat trust fund. Through the importun-

ing of some bishops and stake presidents, the Relief Societies have been asked to turn over their wheat funds. It is the duty of Relief Society stake presidents to keep their stake presidents advised of the fact that the wheat money is a sacred trust fund, that it is not to be used for any other purpose, except as is prescribed by the General Board and General Authorities, and that it is expected that where this money has been borrowed that it will all be returned to the Relief Societies, and placed in the trust fund which is under the jurisdiction of the Presiding Bishop's Office.

Relief Society Halls: The Presiding Bishop's Office has advised that separate Relief Society ward halls be not built. Where new chapels are being erected, quarters should be provided therein for the Relief Society. It is felt that it is a waste of money to build a hall which would be unoccupied except one afternoon a week, and that it is far more preferable that all auxiliary organizations be housed in the ward chapel. When Relief Societies are assigned a room in a ward chapel, however, they should not be contented with the darkest room in the basement.

Burial Clothes: Where burial clothes are to be sold there should be enough profit on the suits so that those doing the sewing can be paid. Where people are unable to pay for the sewing, the work should be donated. In providing clothing for the community, you are called on to provide clothing for those who can pay as well as for those who cannot pay. People who can afford to pay for other sewing, should not expect to have sewing done on burial clothing for nothing.

Quinquennial Meeting—International Council of Women: In May 1925 a great international congress of women will be held in Washington, D. C., and all women who are members of any of the organizations that are affiliated with the National Council will be expected to help a little in defraying the expenses of the convention. As Mrs. Lyman stated in the conference, your president has been appointed by Mrs. Moore, who is president of the National Council, to act as chairman for the state of Utah. There are about fifteen of the affiliated organizations represented in Salt Lake City, and in meetings with them we have found that in some of the cities of the state, there are a number of branches of the various organizations. There are the Club women, Women's Relief Corps, Women of the G. A. R., of the Service Star Legion, Y. W. C. A., etc. Representatives of these organizations were called together and chose as vice-chairman, Mrs. E. O. Wattis, president of the State Federation of Women's Clubs. A

member was chosen from each of the following organizations to act on the executive committee: Y. L. M. I. A., Y. W. C. A., Women's Relief Corps. Mrs. Lyman was appointed secretary of the committee. I am expected to appoint county chairmen, who, when the call comes, will make it their business to organize the counties, and assist in securing a fund to make up the quota for the state of Utah. We do not know yet how much that will be. Now, we want to say to you stake presidents, that in all probability we will not appoint you as county chairmen, but we know that you will be loyal and that it will be your pleasure to do all you can to assist your counties in helping Utah to make the proper showing; and whoever we appoint should receive your co-operation and assistance. The county chairmen will of course be women who belong to one or another of the affiliated organizations of the Council. Our Relief Society women from other states will in all probability be approached by their state chairmen to give assistance, and we trust that all members of the Relief Society will take pride in contributing to this cause.

Note: Addresses by Dr. J. Wallace, "Goitre," Miss Charlotte Dancy, "Care of Expectant Mother," and Mrs. Amy Brown Lyman, "National and International Councils of Women." will appear in the July issue of the *Magazine.*

Teachers' Topic for August

Conservation of Health

"And I the Lord gave unto them a promise, that the destroying angel shall pass by them, as the children of Israel, and not slay them."

A. Personal hygiene—cleanliness, fresh air, proper food, elimination.

B. Read and discuss the Word of Wisdom. Doc. and Cov. Section 89.

EDITORIAL

Entered as second-class matter at the Post Office, Salt Lake City, Utah
Motto—Charity Never Faileth

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Room 29, Bishop's Buiding, Salt Lake City, Utah

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President Williams' Birthday

April 21 marked the anniversary of President Williams' birth. The *Magazine* extends to her hearty felicitations, and trusts that there will be many returns of her birthday anniversary.

THE HOTEL UTAH BANQUET

The banquet and reception tendered by the stake and mission presidents to the members of the General Board on the evening of April 3, 1924, proved satisfactory and enjoyable in every respect. Chairman, Myrtle B. Shurtliff, president of Liberty stake, and the committee of Salt Lake City stake presidents that worked with her, must be highly gratified at the results of their far-seeing and capable planning.

The members of the General Board stood in line on the Mezzanine floor of the Hotel Utah from 7:15 p. m. until the hour of the banquet. Each member received from the committee, a beautiful bouquet of flowers that so greatly enhanced her appearance that a member of a stake Board, who saw them pass into the banquet room remarked that it looked like a bridal procession.

The tables were lavishly decorated with gold and white flowers, carrying out the Relief Society colors. The place cards, particularly attractive, were small white cards bearing on their face, in gold letters, not only the name of the individual designed to occupy the place, but a monogram of the National Women's

Relief Society, and under it the Relief Society motto, *Charity Never Faileth;* also the date, Hotel Utah, April 3, 1924.

The printed programs are in keeping with the place cards. The outside cover bears these words, "National Women's Relief Society, Church of Jesus Christ of Latter-day Saints, Banquet and Reception, Complimentary to the Officers and Members of the General Board, given by the Relief Society Stake and Mission Presidents, Hotel Utah, Salt Lake City, Thursday, April Third, Nineteen Hundred Twenty-four." On the first page is a photograph of President Clarissa Smith Williams. This is followed by a well chosen menu. On the opposite side is the program of music and toasts. The next page contains the names of officers and members of the General Board and names of the committee on arrangements consisting of the presidents of Liberty, Granite, Ensign, Salt Lake, and Pioneer stakes. The page following bears the names of stake presidents, ninety in number, and the last page contains the names of the sixteen mission presidents.

The musical features of the program were highly attractive. The Ladies Quartette from the University of Utah, in its select numbers, was very much appreciated, the quality and the blending of the voices being particularly pleasing. The artistic rendition of the numbers of Miss Margaret Summerhays will last in the memory of those who listened to her, for a long time. Mrs. Elsie B. Alder, in her new role as toastmistress, was pleasing and entertaining in her introductions, interspersed as they were with snatches of humor, sometimes couched in verse and sometimes in story. Mrs. Laura J. Adamson, president of Blaine stake, responded to the toast *Our President*; Mrs. Katherine Romney Stewart, president of Los Angeles stake, *The General Board;* Mrs. Evelyn Lyman, president of Union stake, *Stakes and Mistakes;* and Mrs. Amy Brown Lyman, *A Vision of the Future.*

We had hoped to include the toasts in this issue of the *Magazine,* but we are not in possession of a sufficient number at this writing to do so. Grace was offered by Counselor Louise Y. Robison, and President Clarissa Smith Williams made a response after the toast, *Our President.* Counselor Jennie B. Knight's response followed the toast on behalf of the General Board. Both President Williams and Counselor Jennie B. Knight expressed appreciation for the entertainment of the evening, so effective in the perfection of its details, and so kindly provided by the stake and mission presidents of the Relief Society.

My Father

I see my father bent and worn,
With slow and feeble step;
I note the furrows on his brow,
The lack of one-time pep.

His shaky hands can no more grasp
The duties of this life;
No more those self-same hands control
Or stem the storm and strife.

His weakened eyes and weary face
Proclaim a tired soul;
Resigned to all the aches and woes
If he can reach the goal.

His drooping posture plainly shows
The burdens borne for years;
His every move seems somewhat sad
For he no longer hears—

The voice of little children dear,
Who welcomed his return
From toil and labor freely done;
For them his heart does yearn.

He prays their steps may go aright,
Their days be filled with grace;
That no regrets, from sin, will find
In them a resting place.

Just what has brought about this change?
Can I o'erlook the cause?
I know full well, from long years back,
With little rest or pause—

He's labored well from morn till night,
With faithful, willing heart;
Supplying needs of those he loves;
Performing his true part.

And now while I am young and strong,
For duty, yes and love,
May I receive the aid I need
From Father up above—

To help increase the faith and hope
That in my father dwells
That he may reap the good he's done,
Until his poor heart swells.

May I but spare the time and place—
And count it blessings rare
To minister to all his needs;
Of God's command beware—

To honor parents, that my days
May longer be below,
To serve and give to them while here,
And truer love bestow.

—Elsie E. Barrett.

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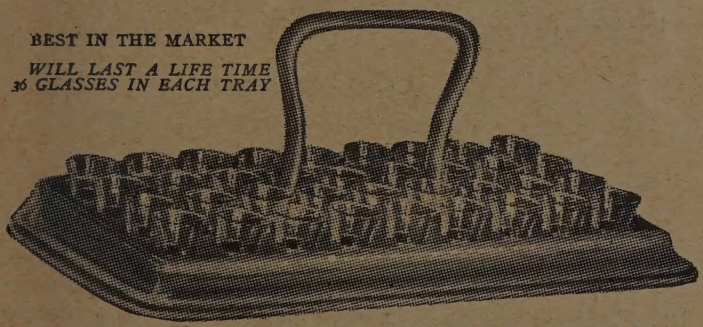

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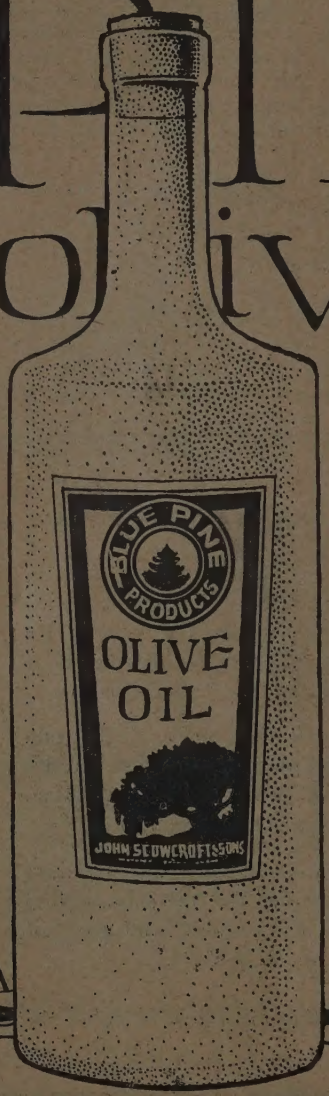

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